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REVIEW.

A Sermon preached in Springfield, before the Bible Society, and the Foreign Missionary Society, in the county of Hampden, at their annual meeting, August 31, 1814. By Joseph Lathrop, D. D. Pastor of the First Church in West-Springfield.

Dr. Lathrop, the author of the sermon now before us, has the uncommon felicity of commanding the esteem and veneration of persons of different sects and discordant opinions. To those who are acquainted with his writings no commendation of this sermon will be needful. They will naturally expect, that it is pious, benevolent, and instructive; that it contains important truths, expressed in a natural, unaffected, and perspicuous manner; that it is not designed to prepossess one half the christian world against the other, but to unite them all in the bands of mutual love, and to excite them to show their religion, by doing good to all as they have opportunity. That such is the character of the discourse will be evident from the following extracts.

Isai. ii. 2. "*Out of Zion shall go forth the law, and the word of the Lord from Jerusalem.*"

"The ancient temple of God was built in Jerusalem, and on the mountain of Zion, and was the seat of his worship in the Jewish church. Hence Jerusalem and mount Sion are often, in the sacred writings, figuratively used for the church of God. Thus they are used in our text.

"The passage of prophecy, with which our text is connected, respects a time still future, when the gospel shall obtain a universal spread. 'It shall come to pass *in the last days*, that the mountain of the Lord's house,' or the church of God, 'shall be established in the top of the mountains, and shall be exalted above the hills,' shall become eminently conspicuous and glorious, 'and *all* nations shall flow unto it.' The church shall not, as before, be confined to one nation, with a few proselytes from neighboring countries, but shall embrace *all* nations. 'And many people shall say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths.' This extensive diffusion of the gospel will be effected by the zealous exertions

of the church. Many people shall be taught the ways of the Lord, for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.'

"Hence we learn, that the principal reason, why God has committed to the church his lively oracles is, that she might not only preserve them for her own use, but also propagate them for the benefit of the world.

"'The church is the pillar and ground of the truth.' She supports the truth by maintaining within herself the preaching of the gospel; and she stands as a pillar, on which laws and edicts are inscribed, for general communication." pp. 1, 2.

"God, in the designs of his providence, and in the works of his grace, usually employs human instruments. Whenever he makes particular communications to a people in reference to religion, it is that they may convey them to others. The partial knowledge of religion in the world is to be imputed to the neglect of duty in those who enjoy it. Were there among christians in general a proper zeal for the interest of the gospel, it would soon cover the earth, as the waters cover the seas, and its doctrines would reach to the end of the world.

"The employment of missionaries for the spread of religion is so evidently an appointment of God, and a duty of every enlightened people, that it is really astonishing that any, who pretend to regard the scriptures, should object against it, throw impediments in its way, or manifest a reluctance to promote it.

"We are a people, who enjoy the high privilege of the gospel revelation. And a reason why God in his goodness has committed it to us is, that we may convey it to those who are destitute of it. Our continued enjoyment of the gospel will depend on our attention to this great end, for which it is deposited in our hands. Who among us could with indifference admit the expectation, that the word of life should soon be taken from him—that his children should never enjoy it—that the next generation should grow up in ignorance of the way of salvation? If the gospel is important to us, it is equally so to others. If we value it for ourselves and for our children, we ought, according to our ability, to spread the knowledge of it among our fellow mortals.

"Benevolence is an essential virtue of the religion which the gospel teaches. The benevolence of the gospel is not a partial virtue, operating only in a contracted circle. It embraces *all* men, and does good as there is opportunity. Where, and in what ways will it do good? Will it only supply the temporal wants of here and there a neighbor? Or send some small pecuniary relief to a town suffering the desolations of fire, inundation, or war? —It moves in a larger circle, and does good in a more excellent way. It looks around on mankind; it sees, with deep concern, thousands sitting in the region and shadow of death. It prays that the light may arise, and the glory of the Lord may shine upon them. It inquires what it can do to diffuse among them a

portion of that light which shines in its own privileged region. True benevolence feels a pleasure in the reflection that it has rescued a neighbor from the distresses of hunger or from the jaws of death. How exalted then must be its pleasure in the thought, that it has done something—done what it could to deliver thousands, even whole nations from ignorance, vice, and eternal perdition, and that the blessing of multitudes ready to perish will be its reward?

"'It is more blessed to give than to receive.' Your well placed charity, flowing from a pure heart, will return to you with a more sensible delight, than that which it communicates to the needy object. Go, relieve a poor man in his want—reclaim a vicious man from the path of ruin: you will ever after feel an interest in that man: you will regard him as your brother; you will view him as one, who by your means has become virtuous and happy. His virtue and happiness will be yours, and will give you joy whenever you meet him. The principle of virtue and benevolence will be enlarged and strengthened within your own breast. The good you have done will prompt you to do more; your charity will expand and be invigorated by action. Give sound advice to your friend, serious reproof to your neighbor, pious instruction to your domestics, and you will become more circumspect in your walk, more watchful against sin, and more attentive to your duty. It is the nature of religion to increase by communication, and to grow by diffusion." pp. 6, 7, 8.

"Associations are now formed for the charitable purpose of distributing the scriptures among the poor and destitute, and employing missionaries to carry the gospel, where it is not known, or not statedly preached. By means of these associations every man can exercise a charity proportioned to his ability, in spreading christian knowledge, and can apply to this purpose those mites and farthings, which otherwise would be lost to the world, and be unfelt by himself.

"The missionary and bible societies, which now exist, are excellent and wonderful institutions. The motives from which they originated must have been pure and disinterested. No man of common intellect can imagine, or of common decency will insinuate, that the promoters of them could have any sinister views in the institution of them—any views but the honor of the Redeemer and the good of mankind. And every man who feels these motives will favor such societies and pray for their success." pp. 9, 10.

"Great exertions are made in Europe, especially in Great Britain, for the extensive diffusion of christian knowledge. The Bible is translated into various languages, and copies of it are circulated to a wide extent. Even Turkey, Arabia, Persia, China, and India, as well as the ignorant parts of Europe, begin to participate in this heavenly blessing." p. 11.

"It is a happy and encouraging circumstance in the associations for the translation and distribution of the scriptures, that here all distinctions of sect and

of rank are entirely lost. Here christians of all denominations unite. Here princes, noblemen, members of parliament, and dignitaries in the church, act in concert with common citizens and private christians." pp. 11, 12.

"We have observed, that during the late distressing war in Europe, great and successful efforts have been made for the spread of christian knowledge. The return of peace, by removing obstructions, and by leaving the mind more at liberty for attention to this object, opens fairer prospects. In this view piety will rejoice in hope of the extension of Christ's kingdom, while humanity rejoices in the diminution of human misery." p. 14.

It will be observed that the sermon was delivered prior to the peace between Great Britain and the United States. The last paragraph was quoted as capable of being particularly applied to the present state of the people of this country. May their gratitude to God for the blessing of peace be displayed in vigorous exertions, to diffuse the knowledge and the spirit of the gospel through the world.

Illustrations of passages in the New Testament, which refer to sentiments, &c. of the Jews in the time of our Savior.

41.

"And they come unto him, bringing one sick of the palsy, which was borne of four. And when they could not come nigh unto him for the press, *they uncovered the roof where he was; and when they had broken it up, they let down the bed, wherein the sick of the palsy lay.*" &c. Math. ix. 2—8. Mark, ii. 3—12. Luke v. 18—26.

It is a most interesting scene which the evangelists exhibit, in their accounts of the cure of this paralytic. The miracles which our Lord had wrought, had inspired the multitude with that perfect confidence in his divine power, that they thought it only necessary to set the diseased before him, to be assured of their immediate, and perfect restoration. But on this occasion, so great was the throng, both within and without the house where he was teaching, that to bring the paralytic into his presence, it became necessary to "*uncover the roof where he was,*" and to "*let down the bed wherein the sick of the palsy lay.*" Such an instance of faith never could have passed unrewarded by Christ. But wishing to intimate the great object of his mission, and to refer those who heard him to the miracle which he could perform, in proof of that greater power which he possessed as a spiritual Savior, he said to the paralytic, "*Son, thy sins be forgiven thee.*" Alarmed, and indignant at these expressions, the scribes and pharisees immediately began to *reason in their hearts*, "Why doth this man speak blasphemies? Who can forgive sins

but God only?" To give them therefore a still new proof that he was their Messiah, and that the great object of the Messiah's office was, to give them spiritual and not civil freedom,—to make them sons of God by giving remission of sins, and not by making them conquerors of mankind,—he appealed to their own hearts; *he assumed their secret thoughts, as the basis of his own reasoning.* "You accuse me," he says, "of blasphemy, because I said to this man 'thy sins be forgiven thee.'" But could this man be healed by an exercise of my will, if I, in healing him, should assume a divine power, which I do not possess. His recovered health then shall be a demonstration, that I can give that remission of sins which I promise. Be convinced then of your erroneous views of the Messiah's kingdom. You perceive that I know your secret thoughts; and yet, that no doubt may remain upon your minds, you shall see the paralytic whom I have *forgiven*, to be perfectly *healed.* "Arise," then said he, "and take up thy bed, and go thy way into thine house. And immediately he arose, and took up the bed, and went forth before them all." —Reader, dwell upon this scene, and upon the sentiments which it will awaken in an ingenuous mind, and you will feel your convictions strengthened, that this is indeed the Son of God. You will not be surprised, that the multitude "were all amazed, and glorified God, saying, "*we have seen strange things today; we never saw it on this fashion.*"

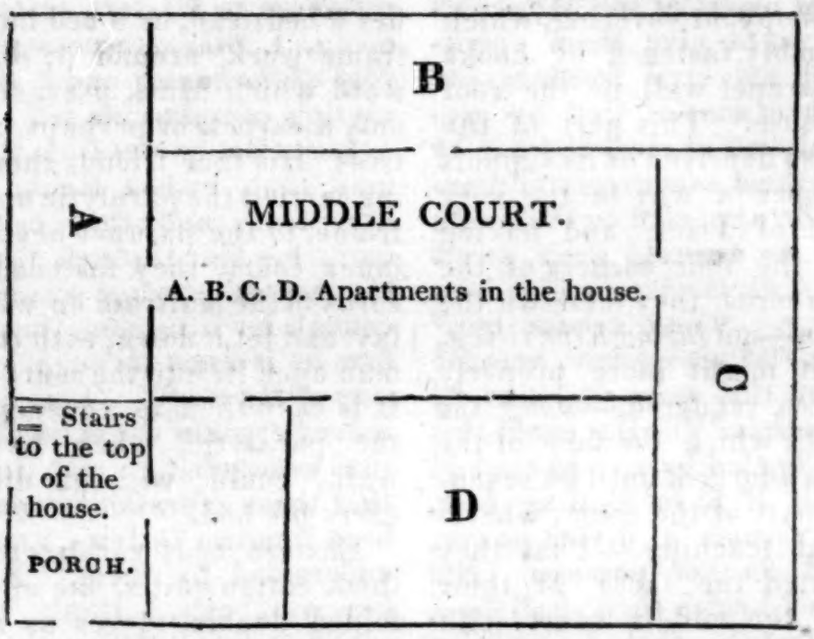
But two circumstances of this account may perhaps be made more intelligible to many, by a reference to Eastern customs. I mean, 1. "*the uncovering of the roof of the house;* and 2, the paralytic's *carrying his bed.*

Lightfoot quotes from the Talmud, that, "when Rabbi Honna was dead, and they could not carry his bier through the door, because the passage was not wide enough for it to pass, they therefore *let it down through*, or *by the way of the roof.*" This does not indeed explain the expressions of the evangelists; but it shews that these expressions must have been familiar to Jews, and easily understood by them. Nothing, however, can, I think, be more satisfactory on this subject, than the explanations of Taylor, in his "Fragments," and "Scripture Illustrated." We refer those who possess these valuable works, to v. 3. No. 204, and v. 4. p. 271. But for the satisfaction of those who cannot have access to them, we will avail ourselves of what he has collected, in as few words as possible, to explain the expressions, which must necessarily be misundertsood by any, who are unacquainted with the beds and houses of the East.

Observe then, 1. that in general, houses in the East are but one story high; so that the men who carried the paralytic, had not far to mount with him, nor far to "let him down" from the roof, to which they had ascended.

2. These houses were generally square; and so constructed as to leave an open court, or area, in

the middle. A mere outline of the plan of such a house, will convey a clearer idea of it, than a minute description.



3. Luke says, that they let down the paralytic *into the midst*, before Jesus; that is, into *the middle court*. The observation that the doctors of the law and the pharisees were sitting by, makes it probable that this was the court of a large house, inhabited by a person of some consequence, who accommodated those distinguished visitors on this occasion. When many visitors were received, as upon the celebration of a marriage, or the circumcision of a child, the court was the usual place of reception. We may therefore conceive that our Lord was in the *middle court* of the house; and that it, as well as the door without, was filled with those who were desirous of hearing him.

4. To a large house, a private staircase, leading to the top of the house, is always an appendage; and this staircase, being at the very entrance of the porch, they could there carry up the paralytic, when it would have been impossible to have made their way into the court.

5. Having brought the paralytic to the roof, the questions arise, how was the roof *uncovered*, and *broken up;* and the sick man "*let down through the tiling, into the midst, before Jesus?*" Observe then, 1. That the roofs of their houses were flat, and therefore convenient to walk upon. 2. The court, which was sometimes open, was also sometimes covered with a canopy, to defend those who were in it from the beams of the sun; and this canopy is the roof, which is said to have been *uncovered*, and which is thought to have been

broken up. They *uncovered the roof* therefore, by removing part of the canopy, or covering, which was probably fastened by hooks in the parapet wall, or the roof of the house. This part of the canopy, so deprived of its support would open a way to the very presence of Jesus; and having secured the four corners of the bed with cords, they let down the sick man,—not *through the tiling*, but as it might more properly have been rendered,—*along the tiles*, with which the face of the wall was adorned, until he reached that part of the court, where Jesus sat teaching.—That they ornamented the faces of their walls of the middle court with tiles, we have the authority of Shaw, who has given a particular account of them.

But a little attention to Mark ii. 4, will, we think, make it probable to every one, that the expression, "*when they had broken it up*," refers not to the roof of the house, but to the *bed* of the paralytic. And the word which is rendered *bed*, in Luke, signifies a bedstead, or a bed having a frame work around it; but the word which Mark uses, signifies only a carpet, or perhaps, a mattress. His four friends then, having carried the paralytic upon this frame, to the parapet next to the inner court, they fastened their cords to the mattress on which he lay, and let it down, with the sick man upon it, into the court below. It is easy then to conceive, that the paralytic, when he could walk, could without difficulty carry his bed.

Eastern beds consist of very thick cotton quilts, one of which, folded double, serves as a mattress, upon which the person sleeps, and the other as a covering. To the ear of a Jew, there could therefore have been nothing incongruous in the question, "who bade thee carry thy bed?" or in the command, "arise, take up thy bed, and go thy way into thine house."

ON THE IMPORTANCE OF CHRISTIAN EDUCATION.

"Who ever has had opportunity of examining into the religious opinions of persons in the inferior ranks of life, even in the most enlightened and civilized nations, will find that their system of belief is derived from instruction, not discovered by inquiry." DR. ROBERTSON.

SECTION IV.

AT the close of the second section several ingredients of character were mentioned; and we proposed to show that all these are subjected by God to the influence of education. At the head of the list, *opinions* were placed as the first ingredient of character to be considered. In every country a great portion of moral conduct is comprised under a *compliance with general customs*, either civil or religious; and all general customs depend on popular opinions. The opinions of men must therefore be of great importance in the formation of characters. It will be the object of this section to prove, that opinions are the fruit of education; and that a child may

be taught to regard any doctrine as *essential* to his salvation, whether it be true or false.

Let it be supposed that a newly married couple should remove to an island remote from all others of the human family, and there be blessed with a beloved son. Let this son be kept from all intercourse with any human being except his parents, and allowed no books but such as accord with his parents' views of religion. Let it also be supposed that the parents strongly feel the importance of their own opinions, and that they are diligent and persevering in their endeavors, to impress them on the mind of their son, as opinions, on the belief and practice of which his happiness will depend, both in this world and the world to come. Finally, let it be supposed that the example of the parents corresponds with their verbal instructions.

Now what event can be considered as more probable or more certain, than that this child will grow up with a profound veneration for the opinions of his parents, whether they be correct or erroneous, Christian, Mahometan, or Pagan? Is it not as certain that he will imbibe the opinions of his father, and conform to the rites and customs which his parents enjoin, as that he will be capable of receiving instructions and impressions?

In support of the hypothesis, that early opinions are properly the fruit of education, we cannot indeed produce examples of such solitary instruction; but we may produce facts equally convincing. For in every country, in every nation and every sect, children who are strictly educated, imbibe the opinions of their parents or instructors. Opinions which to a christian appear so absurd, that it would seem almost impossible that any rational being should admit them, are transmitted from father to son, through a long succession of ages, and held in as great veneration as christians feel for any of the doctrines of the gospel.

In the account Mr. Rollin gives of Egypt, we find that the ancient Egyptians had a religious veneration for the *ox*, the *dog*, the *wolf*, the *hawk*, the *crocodile*, the *ibis* and the *cat*. Such was their regard for these animals, that the punishment of death was inflicted on any one who intentionally killed any of these creatures. In a time of famine they would sooner eat the flesh of each other, than the flesh of these deified animals. A gentleman from Rome being in Egypt, accidentally killed a cat, which so exasperated the inhabitants, that the king himself could not restrain them from killing the unfortunate Roman.

In 1707, a Danish Missionary asked an Indian Priest, whether he thought it "unlawful to eat *fish* or *flesh*." The Braman replied "Nature has plentifully provided us with other food, so that we have no need to eat *our fellow creatures;* and it is written in our law, that these very creatures, if devoured by men in this world, will be their tormentors in the next.—And because you Europeans *drink strong liquors* and *kill and eat your fellow creatures*, endued with five

senses as well as yourselves, I confess we have an inbred aversion to you, and all that belongs to you." *Thirty four Conferences*, p. 276.

In a letter to one of the Missionaries, a learned Malabarian mentioned among the greatest of his objections to the morals of christians, their "*eating cows' flesh*, and *spitting in their houses*." By education he had been taught to regard these two customs as immoral. Through the same influence the natives of India are induced to esteem it as a religious act, for the parent to cast his own child into the Ganges, to be devoured by sharks; and for a woman to sacrifice herself on the funeral pile of her husband.

In Guinea, one of the most celebrated deities is a *serpent*. "Rich offerings are made to this deity; priests and priestesses appointed for its service. It is invoked in extreme wet, dry, or barren seasons; and on all the great difficulties or occurrences of life." *View of Religions.*

Among the deities of the Hottentots, is an *insect*, about the size of a "child's little finger." If this insect "honors a village with a visit, the inhabitants assemble about it in transports of devotion. They suppose the arrival of this insect in a village, brings happiness and prosperity to all its inhabitants; and that their offences to that moment are buried in oblivion. If the insect happens to light upon a Hottentot, he is distinguished and revered as a saint, and the delight of the deity ever after.—The fattest ox in the village is immediately killed for a thank offering, and the time is turned into a festivity in honor of the deity and the saint." *View of Religions.*

Dr. Robertson, in his History of America, gives some shocking accounts of the religious rites of the Indians. Speaking of the religion of the Mexicans, he says—"Fasts, mortifications and penances, all rigid, and many of them excruciating to an extreme degree, were the means employed to appease the wrath of their gods; and the Mexicans never approached their altars without sprinkling them with blood, drawn from their own bodies. But of all offerings, human sacrifices were deemed the most acceptable. This religious belief, mingled with the implacable spirit of vengeance, and adding new force to it, every captive taken in war, was brought to the temple, was devoted as a victim to the deity, and sacrificed with rites no less solemn than cruel." Vol. ii. pp. 308, 309.

"A cruel custom that prevailed in some of the most savage tribes, subsisted among the Peruvians. On the death of the Incas, and of other eminent persons, a considerable number of their attendants was put to death and interred around their Guacas, that they might appear in the next world with their former dignity, and be served with the same respect. On the death of Huana-Capac, the most powerful of their monarchs, above a thousand victims were doomed to accompany him to the tomb."

It would be easy to fill a volume with facts relating to the

heathens in proof of the doctrine, that opinions are the proper fruit of education, and are thus transmitted from father to son, and from one generation to another.

By the same influence the followers of Mahomet regard him as a prophet of the Most High, and the Alcoran as the word of God.

If we look into the history of the Jews, we shall find striking proofs of the power of education. That people were much addicted to war; yet such was their veneration for the Sabbath, that they would suffer themselves to be butchered by their enemies, rath-than fight on their holy day; and probably they would have starved to death, rather than eat the flesh of swine. Such was the force of education on the minds of the Jews.

But we are not under a necessity of passing the bounds of christendom, for proofs directly in point. If we look into the history of the papal church, we may find many facts to astonish a protestant. By the influence of education the papists of former times believed, that the Roman Pontiff was the infallible Head of the whole christian church—that the bread and wine in the Lord's supper are converted into the real body and blood of Christ; and that it was an act of duty to put such heretics to death, as denied the truth of these supposed *essential doctrines.* Thus the merciful religion of Jesus was converted into an engine of despotism, persecution, misery and death.

With what awe must the child of a papist have received the consecrated bread, while he believed it to be the *real flesh* of the Lord Jesus! With what awful veneration must he regard the pope, while it was supposed that he was the vicegerent of the Deity, with power to forgive sins, to grant indulgences, and to punish error with death!

Among every sect of protestants we see the children, who are strictly educated, growing up in a firm belief of the opinions of their respective parents and guides; at least they appear to have no doubt of the correctness and propriety of the doctrines and rites, which distinguish their own sect. These are admitted as unquestionable, until by mixing with other people, hearing other teachers, or reading other books, their educational faith is shaken.

A child that is piously educated as an Episcopalian, imbibes a veneration for the peculiar tenets and rites of that church. It is so likewise with the children who are strictly educated as Presbyterians, or as Congregationalists, or as Baptists, or as Moravians, or as Quakers, or as Shakers; and so of every denomination.

In each of these sects there are doubtless many things commendable, and many things, which should be corrected. But true opinions and false opinions, are equally subject to the power of education. There is no doctrine, however true and important, or however false and inconsistent, which a child may not be made to regard as essential to his salvation. The different objects, which different

children have been taught to adore as the Deity, are almost innumerable: and equally numerous and different have been the rites and customs, which different children have been made to regard as essential to their happiness. And Christians are under a great mistake, if they suppose, that the children of Pagans and Mahometans have less veneration for their respective religious doctrines and rites, than the children of Christians generally have for the doctrines and rites inculcated by the gospel.

Thus evident it is, that opinions are the fruit of education; and when it shall be considered what influence opinions have or may be made to have in relation to the other ingredients of human character, and the customs and moral conduct of mankind, we hope it will appear, that a truly christian education is of infinite importance. But these illustrations must be reserved for future Numbers.

MISAPPREHENSIONS OF THE NATURE OF RELIGION.

False notions of the nature of religion may be grounded on or supported by the persuasion of the truth or importance of particular tenets; but however closely mistakes in practice or temper may be connected with false articles of belief, error in our notions of particular doctrines is entirely distinct from our misconceptions of the nature and design of religion itself.

Among many mistakes of the nature of religion there is one which seems to exclude every thing that is *essential* to the christian character. This is that which discovers itself in a loose way of talking, and makes religion to consist in good dispositions to virtue, constitutional and amiable instincts, or a certain inoffensiveness of conduct. It is true such persons are rather denominated *good* than *religious*, because it is too often apparent that the idea of God has hardly entered their minds, sheds no influence on their amiable dispositions, and helps not to preserve the regularity of their conduct. Though a principle of conscience may never have governed them, nor any intelligent spirit of benevolence animated their conduct; though they may have lived without God in the world, and have been free from vice only in consequence of favorable circumstances, they are falsely set down as examples of what men ought to be, and of what christianity is designed to form.

Others make religion to consist entirely in services performed expressly towards God, as though he had an interest distinct from that of his creatures, or as though he required acts of homage, as something which he needs from them.

It is true that the term religion is originally and properly applicable to our duties towards God, but to suppose that these

services are valuable in any other respect, than as they tend to promote some further purpose, is to confound the notion of religion with the demands of a superior. Christianity demands religious services, not for their value in themselves, but to answer some higher purpose, either of improvement or comfort. The gospel does not confine our consciences to these religious rites, as the *whole* of our duty; nor does it require us to consider the time which is not spent in acts of this kind as lost or wasted. Nor does the gospel encourage us to judge of our progress in virtue by the number of these external acts of worship, or our disposition to multiply them. In this I am not discouraging the most diligent attention to these duties. God knows they require to be in every way encouraged and awakened; but I would dispel the illusion which prevails in some minds, that the value of a man's religion is to be estimated from the turn of his mind for external acts of worship, or by the time he employs in them; and to impress the conviction, that our duties toward God are of no value, unless the effect of them is perceivable in our affections in general, and the whole conduct of life.

Some seem to make christianity a pure dispensation of mercy, designed only to pacify the terrors of conscience, or administer comfort to the sick and the dying. Hence the long delays of attending to a subject which is expected to present itself at last, as the angel of mercy, to wipe away tears, and bear away the departing spirit in the arms of love. Such persons seem to consider the minister of religion as a messenger of consolation to the distressed spirit on its departure. He is called to appear at the couch of the dying, provided with every balm and balsam for the terrified conscience; and with tears of sympathy and words of love for the bereaved. Perhaps too the dying man had, till he was confined by his last illness, stood aloof from the minister, from the house of God, and from all the means of religion. Thus religion and the minister of it, are regarded as something provided only to relieve, to comfort, and to give hopes of salvation; as something which may be grasped just as we are compelled to let go our hold of the world, and every thing else we have held dear—an ultimate blessing—a provision for a moment of destitution, despondency, or necessity. To correct this most dangerous misapprehension, it is sufficient, I hope, to have stated it. Let no one indulge the idea that he may at last adopt religion as a medicine, if he will not use it as a nutriment; or think that it was provided only as an opiate for his last agonies.

By some persons religion is regarded as a business so separate from the ordinary occupations of life, that peculiar circumstances or situations are necessary to attend to its duties. Now that man has unquestionably a mistaken notion of religion, who supposes it to be impracticable in any lawful condition of life. It must first be regarded as the *rule* of life, and then it must be

made the *business* of life; and when it is properly understood, it will regulate, and not banish, our lawful and customary occupations. Religion may be incorporated with all the vanities of useful and innocent occupations; controlling, limiting, inspiring and purifying the whole course of the thoughts, the conversation and the actions. It is this false idea of the *separate existence* of the religious character, that has generated the swarms of unprofitable ecclesiastics, mystics, monks, devotees and fanatics in the papal church. It is this which leads the sensual and worldly to say to the faithful monitor, I look forward to the day when I shall have more time to attend to the subject.

Another incorrect notion of religion is, that it consists in certain unexplained impulses of the mind, or sensations of pleasure in particular views of christianity, which cannot be explained. This view of things seems to remove the tests of real goodness out of the observation of the world, and to place them in the heart, where it is accessible only to him who is the subject of these impulses. It seems to imply, that for the purpose of attaining truth on the subject of religion, or rather to perceive in all its force the truth as it already exists, a new faculty must be created in the mind, the operations of which are not to be regulated by the laws of common belief, or explained in analogy with the common nature of men. By these remarks, however, I am far from asserting that the feelings, sympathies, hopes and fears of a man, truly religious, are not very different from those of him who has never made religion a subject of serious reflection, or who has never resolved to guide his conduct by its rules; they must be so of course. I mean only to assert, that there is nothing in a religious habit of the mind, which may not be explained by the common laws of the human character, by the operation of religious motives, and the genuine influence of hope, fear, and love, accompanied by a knowledge of our duty, and grounded on the simple truths of the gospel.

But from what has been said on this subject, I beg it may not be concluded, that I am insensible of the importance of the affections. I know that without them, we shall never find the ways of religion ways of pleasantness and all her paths peace. I only contend against that vanity, which would make one man's feelings the test of another's sincerity, or which spends itself in unprofitable attempts to effect a glow or frame of mind, which produces no other good to ourselves or others, than merely to exhilirate while it lasts.

To conclude, I cannot forbear saying, that no mistake of the nature of christianity, which is at the same time consistent with a supreme fear of offending God, or with a solicitude for everlasting salvation, or with an unaffected love of the well being of others, is half so much to be dreaded, to be lamented, to be deprecated and condemned, as that state of profound supineness, that gross unconcern and indifference to re-

ligion, which sometimes assumes the name and the honors of liberality and superior wisdom. Any existing superstition, any of the common stages of fanaticism, is to be preferred to that *dead, profane, sensual, worldly heart*, which has never feared, never thought, never resolved upon the service of God. I would rather you would count your beads, and macerate your bodies, and pour out your prayers to the virgin and the whole calendar of saints, and even admit all the absurdities of scholastic theology, than that you should claim to yourself the merit of superior wisdom, because you can laugh at absurdity, and think there is nothing left of religion, when stripped of these corruptions. I would rather you would sink into the depths of mystical devotion, than that you should imagine a religion may be tolerated by the God of love, in which your affections have no share. I would rather you should suffer the terrors of superstition, and hear the voice of an angry God in every blast that passes by you, or see a ghost in every dream and every solitude, than that you should live on without God in the world, without thought of eternity—in luxury, in dissoluteness, in secret sins—with the vain hope that religion will come at last, and offer you mercy and salvation in a dying hour. I would rather your life should be spent in the most vulgar and childish acts of devotion, or that your religion should consist in a succession of the most fanciful impulses and dreadful agitations of mind, than that you should live on without ever having asked the question, "what shall I do to inherit eternal life?" "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service." If you do this, you will find the fruit of the spirit of religion to be "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance;" against which there is no law. B.

LIFE OF DR. CAMPBELL.

In several of the preceding Numbers of our work, we have given extracts from the writings of Dr. Campbell. Believing that our readers must desire to be admitted to a more intimate acquaintance with this great and good man, we have collected from his biographers, the following notices of his life and character.

George Campbell, D. D. was born at Aberdeen on the 25th of December, 1719. His father, who was one of the ministers of that city, and was a man of great simplicity of manners and benevolence of character, died suddenly in 1728, and left his family, consisting of three sons and three daughters, in circumstances not very affluent. This event, which

at first bore an unfavorable aspect on the future fortunes of the subject of this article, who was the youngest son, proved advantageous to him by the necessity of personal exertion which it imposed, and by the early and powerful stimulous which it gave to the innate energies of his mind.

He studied the languages at the grammar school and university of his native place, and there laid the foundation of that critical erudition, by which he was afterwards so much distinguished. At first, he intended to follow the profession of the law, and actually completed his course of preparation for it; but he soon abandoned his situation, and began to qualify himself for the clerical office. The short time, however, which he spent in studying law, was advantageous to him, as it furnished him with a general knowledge of that important subject, accustomed him to closeness and ingenuity of reasoning, and gave him the faculty of drawing up papers with accuracy and skill.

Having attended the theological classes both at Edinburgh and Aberdeen, during the requisite number of years, and having undergone the probationary trials, prescribed by the laws of the church in such cases, he was licensed to preach the gospel by the presbytery of Aberdeen on the 11th of June, 1746. On the 2d of June, 1748, he was ordained minister of Banchory Tarnan, a parish in Kincardineshire, 17 miles from Aberdeen. In this situation he was chiefly distinguished by his powers of lecturing, or expounding the scriptures, a practice which forms a regular part of the service of the church of Scotland. Here he formed the plan of his translation of the four gospels, and here he also drew up a part of his Philosophy of Rhetoric. During his settlement in this parish, he married a lady, who contributed in a very great degree to the prolongation and happiness of his life, and who was spared to him till a very few years before his death.

After he had been nine years the minister of this place, he was translated to Aberdeen, June 23, 1757, and became one of the ministers of that city. This new situation, in which he had easy access to books, enjoyed the opportunity of associating with literary men, and lived in the immediate neighborhood of two universities, stimulated him to greater efforts, and led him on to higher attainments than he could have been expected to make in the narrow sphere to which he had been hitherto confined. Here his reputation as a lecturer, or expounder of holy writ was established and increased, and whilst he was sedulously attentive to the peculiar duties of his profession, he cultivated, with diligence and success, the taste he had already indulged for literature and philosophy.

About a year after his settlement in Aberdeen, a society was formed, which afforded him the means at once of improving his mind, and displaying his talents. Among his associates in this society, were Reid, Gregory, Gerard and Beattie, and here were

first conceived and partially produced, many of those writings by which these eminent men have done honor to themselves and service to mankind.

In 1759, he was made Principal of Marischal College, then vacant by the death of Principal Polloch. Hitherto he had published nothing but a sermon, preached before the synod of Aberdeen in 1752, on the character of a minister as a teacher and pattern; and he himself thought so little of it, as to exclude it from the collection of sermons which he made a little before his death.

Soon after his appointment to the office of principal, he published his celebrated Dissertation on Miracles, in answer to Mr. Hume's essay on that subject. The substance of it was delivered in a sermon before the provincial synod of Aberdeen in 1760, and afterwards moulded into the form of a dissertation. Before it was published, a copy of it was sent to Dr. Blair of Edinburgh, and communicated to Mr. Hume; and when the author had availed himself of the remarks both of his friend and his opponent, he presented it to the public in 1763. Previous to this, he had received, without any solicitation on his part, the degree of Doctor of Divinity from the neighboring university of King's college in Old Aberdeen; a title which he was more ambitious to deserve than to obtain.

The dissertation on miracles has passed through many editions, and has been translated into the French, Dutch and German languages.

For twelve years Dr. Campbell continued to discharge the offices of principal of Marischal college, and one of the ministers of Aberdeen; which he did with great honor to himself, and satisfaction to those with whom he was connected. During this time, he became a proficient in the science of Botany, and afterwards found it highly useful in the critical illustration of scripture. He also improved his acquaintance with the Greek and Latin, acquired a thorough knowledge of the Hebrew, and made himself master of the French and Italian languages. In the discharge of parochial duty he was assiduous and attentive, and was not above listening to the calls of humanity when made by the poorest of his hearers.

On the 26th of June 1771, he was electedProfessor of Divinity in the Marischal college in the room of Dr. Gerard. This appointment was attended with the resignation of his pastoral charge as one of the ministers of Aberdeen. But as minister of Grayfriars, an office connected with the professorship, he was obliged to preach once every Lord's day in one of the established churches.

As a professor of divinity, he made great exertions to be useful. He nearly doubled the number of lectures which the students had been accustomed to receive, and introduced several improvements, which discovered the soundness of his own judgment, and the zeal with which he labored for the advancement of his pupils. His manner of delivering his lectures was such

as to captivate and fix the attention of his students. His deep and extensive erudition was irradiated by his fine imagination; and those productions, which were the most abstracted and learned, were rendered entertaining by strokes of wit and humor, which Dr. Campbell took occasion to introduce. Besides he recommended himself to the students, not only by the justness of his criticisms and by his lively mode of lecturing, but by the condescension and amiableness of his whole conduct.

In 1776, he published his Philosophy of Rhetoric, in 2 volumes 8vo; a work on which he bestowed the labor of many years, and which reflects the highest honor on his intellectual character. In 1789, his translation of the four gospels, with preliminary dissertations and critical and explanatory notes, appeared. This is a work, of which it is hardly possible to speak too highly. The translation is in general well executed; the notes are extremely valuable, and the preliminary dissertations contain some of the ablest critical discussions, that are any where to be found.

We come now to consider the opinions and character of Dr. Campbell in private life. These we shall give chiefly in the words of Mr. Keith, his principal biographer.

In all opinions concerning revealed religion, he was a most sincere christian, who by extensive reading in general, and by a careful perusal of the holy scriptures, had confirmed his own faith in the christian revelation. He was by no means fond of controversial divinity, though an able disputant. His own zeal was as much kindled by making any striking observation on the character of Christ, by discovering any beauty in the inspired writings, which had not been formerly noticed, or by throwing any new light on a precept of the gospel, as the mind of a zealot could be pleased with a new argument in favor of any article of controversy, or of a sectary on getting a new convert added to his party. He was uncommonly liberal to those who differed from him in religious opinions. He would neither officiously offer to make converts, nor proudly refuse to reason with any one who was desirous of information, and open to conviction. He proceeded with great caution in forming his own opinion upon any subject; and, without suspecting the veracity, or good sense of others, took nothing upon trust, but wished to consider every thing himself. He had too much candor to be the leader, and too much elevation of mind, to be the adherent of a party. He was extremely candid as a judge of sermons, and was very backward in giving an opinion of a preacher, except in a private conversation with the person himself, when his remarks were free, but made with great delicacy.

During a considerable part of his life, and before he was chosen professor of divinity, he was less studious than he had been in his early years, but upon his election to the divinity chair, he

studied with close application. Few men husbanded time more, or allowed themselves less relaxation. He usually rose by five in the morning, and was engaged in study, in one shape or other, till twelve at night, excepting when called to meals, interrupted by company, or engaged in other duties. He wrote incomparably more after his appointment to the professorship, at the age of fifty two, than he had done all the preceding part of his life. When nearly seventy years old, by the help of a grammar, and a dictionary, he studied, with success, the German language, in order that he might be able to read Luther's version of the New Testament.

In conversation, his wit often appeared to great advantage; but it was mixed with so much pleasantry and good humor, that no person could be displeased, even when he was the subject of this delicate raillery; and though extremely well bred, he was apt to laugh very freely, when any ludicrous story was told, or any thing ridiculous happened in company. From his being much absorbed in reflection, he was sometimes a little absent, but in general, he was very attentive to his guests, was an agreeable companion to those whom he visited, was very fond of conversing with young people, and, from the sweetness of his temper and condescending manners, could render himself agreeable, even to young children.

The most prominent feature of his moral character, was his love of truth. No man was ever more strict in speaking truth; and the least deviation from it was accompanied with the strongest marks of his disapprobation. It was by paying this strict regard to truth and principle, that he strengthened the powers of his understanding, while he preserved his virtue uncorrupted.

In private life he was a most affectionate husband, and a steady friend to those few, whom he honored with his friendship. He had none of those peculiarities by which learned men either are, or affect to be distinguished from others. He had very few, if any, enemies; for he took no concern in borough politics, or in private quarrels.

His stature was below the middle size, and he stooped much in his old age; but he had a fine open countenance, a significant index of his candid mind; very regular features, which were marked with lines of thought, and a most piercing eye, which indicated his uncommon natural perspicacity.

In 1791, Dr. Campbell was seized with a violent illness, and his life was despaired of. His friend, the Rev. Dr. Cruden, has recorded a conversation which he had with him at this time, and which is highly interesting. "Visiting, Dr. Campbell," says he, "on being informed of his sickness, I found him very ill, and thinking that his disorder would bring on death. Taking my hand, he complained of pain over his whole body; thought, that as there was not the least hope of his recovery to be actively useful, it would be good for him to depart; and indeed, in his present state, he wished to be

dismissed. With respect *to another world*, in a short quick manner, proceeding from modesty, he said, *he had hope, good hope.* Upon his mentioning, that he was apprehensive he might become impatient, and unable to sustain his trouble, if it should be prolonged,—he was reminded that he had often recommended it to others to fear, and to distrust themselves, as the safest part for frail mortals; that God would surely regard a creature paying respect to him by such conduct, and that he who had helped him hitherto, and sustained him through life, in which he had seen many trying scenes, would help him still, and not leave him at the last. He acknowledged the justness of these sentiments, and seemed to feel their influence. It was suggested to him, that formerly there had been appointed to him an active part, which he had long, and with assiduity, fulfilled, but that he now was called to go through a passive part, which might equally glorify God. The beneficial purposes to his fellowmen, which his labors had served, were mentioned as affording a pleasing reflection. He was sensible of this, *acknowledging the goodness of God, who had enabled him to diffuse some divine truth.* He said, *he had differed in several points, from many, but he could say, he had differed from a conviction in his own mind, upon evidence.* He renounced *all meritorious sense of his inquiries, or exertions*, and said, any talents that he had for investigating truth, came from the source of wisdom and light. He asked me to pray with him, quitting my hand, which he had sometimes pressed from sensibility whilst he spake. After prayer, he again took my hand, and pressed it, with more force, saying, *God has been pleased to give me some understanding of his promises in the gospel of his Son Jesus Christ. These I have communicated to others in my life. I now entertain the faith and hope of them; and this may be considered as the testimony of a dying man.* This he spoke with a higher elevation of voice, and in a more feeling manner, insomuch, that from the ardour of his mind, exciting him to speak more strongly, than his feeble frame could bear, it was wished, by silence, to lead him to finish the conversation."

Dr. Campbell, however, contrary to his own expectation, and the opinion of his friends, got the better of this severe illness, and, though with impaired strength, resumed his former occupations and studies.

On the 11th of June 1795, he gave a remarkable proof of his disinterestedness, by voluntarily resigning the office of Professor of Divinity and minister of Gray Friars church, which were worth 160*l.* a year. An extract from the letter which contains his resignation, will exhibit his reasons for it, and they are highly honorable to him.

"The causes of my making this resignation are the following: 1. I am sensible of such a decline, both in body and mind, as unfits me, in a considerable degree, for the discharge of the duties incumbent, in a way which

either would be satisfactory to myself, or (as I much fear) profitable to those for whom my services are chiefly intended.

"2. It is my firm opinion, that when a man is conscious that he is no longer able to perform properly the duties of an office, and is providentially in a situation of living independently of its emoluments, it is an indispensable duty to resign, that a fit person may be found to supply the place, for the sake of the community at large, that the public may not suffer, compared with which, the accommodation of the incumbent is, and ought always to be regarded, as but a secondary consideration at the most.

"I hope I shall not be misunderstood by any, to mean by this deed, a resignation of the character of a minister of the gospel, and servant of Christ. In this character I glory, so far am I from intending to resign it but with my breath. Nor do I mean to retain it only as a title; for if, by the blessing of God, I should yet be able to do any real service, either in defence, or in illustration, of the christian cause, I shall think it my honor, as well as my duty, and the highest gratification of which I am capable, to be so employed."

In the year 1795 he resigned all his offices, and received from government a pension of 300*l.* a year; a mark of public respect and gratitude which gave him unfeigned satisfaction, but which he did not live long to enjoy. On the 31st of March 1796, he was affected with a stroke of palsy, which deprived him of the power of speech, and seemed to deaden all his sensibilities. But he had long accustomed himself *to prepare for death.* He had in his former illness, given the *testimony* of a dying man in favor of religion; and therefore it was no injury, but a blessing to him, that he did not *feel* the last pangs of dissolving nature. He languished for some time, and died without pain, leaving behind him a reputation for piety and worth, talents, learning, and usefulness, of which there are not many such examples in the history of the church.

ADDRESS OF THE REV. ROBERT HALL.

An address to the Rev. Eustace Carey, Jan. 19, 1814, on his designation as a Christian Missionary to India,

BY ROBERT HALL, A. M.

We are very happy that the sermons of Robert Hall have been re-published in this country. They are the productions of no ordinary mind; they exhibit very powerful and interesting views of the subjects, they propose, and breathe throughout the most elevated spirit of devotion. No one, we think, who has read his sermon on Infidelity, or that on the difficulties and encouragements of the christian ministry, but would be anxious to know more of this distinguished preacher.

It may be gratifying to some to learn, that Mr. Hall was for many years connected with a baptist society in Cambridge, England, where his character and talents were held in great estimation. His ministerial labors were for many years interrupted by a malady, to which unhappily minds of the highest order, are most subjected. His friends and the christian public have, however, had reason to rejoice in his complete recovery; and he is now pastor of a society in Leicester; a town long favored by the ministry of Rev. Thomas Robinson, to whose memory Mr. Hall has lately paid an affectionate and eloquent tribute.

The address before us was delivered at the ordination of Rev. E. Carey, to the work of a missionary in India; as an assistant to his relative, the distinguished Dr. Carey, to whose learned and indefatigable labors in translating the scriptures, the christian world is so much indebted. This mission is, we believe, one of the very best, that has been undertaken; and both in its design and the manner, in which it has been conducted, reflects great credit on the denomination, from whence it originated. And as it professes to accomplish its objects chiefly by the translation and distribution of the Bible, it must meet the cordial approbation of the friends of our common christianity.

Mr. Hall has with great judgment as well as eloquence described some of the most important qualifications of the christian missionary. As the pamphlet has as yet had only a limited circulation, we shall prefer gratifying our readers with some extracts, to occupying the space, that may be allowed us, with any remarks of our own.

Having mentioned "self-devotement," or a willingness to sacrifice all personal considerations, he says, "the next qualification necessary for a teacher of christianity among the heathen is a *spirit of faith;* by which I intend not merely that cordial belief of the truth, which is essential to a christian, but that unshaken persuasion of the promises of God respecting the triumph and enlargement of his kingdom, which is sufficient to denominate its possessor, "strong in faith." It is impossible, that the mind of a missionary should be too much impressed with the beauty, glory, and grandeur of the kingdom of Christ, as it is unfolded in the oracles of the Old and New Testament, nor with the certainty of the final accomplishment of those oracles, founded on the faithfulness and omnipotence of their Author. To those parts of scripture his attention should be especially directed, in which the Holy Ghost employs and exhausts, so to speak, the whole force and splendor of inspiration, in depicting the future reign of the Messiah; together with that astonishing spectacle of dignity, purity, and peace, which his church will exhibit, when "having the glory of God," her bounds shall be commensurate with those of the habitable earth; when every object, on which the eye shall rest, shall remind the spectator of the com-

mencement of a new age, in which the tabernacle of God is with men, and he dwells amongst them. His spirit should be imbued with that sweet and tender awe, which such anticipations will infallibly produce, whence will spring a generous contempt of the world, and an ardor bordering on impatience, to be employed, though in the humblest sphere, as the instrument of accelerating such a period." p. 19.

"Allow me to remind you of the absolute necessity of cultivating a mild, conciliating, affectionate temper in the discharge of your office. If an uninterested spectator, after a careful perusal of the New Testament, be asked, what he conceived to be its distinguishing characteristic, he would reply without hesitation, that wonderful spirit of philanthropy, by which it is distinguished. It is a perpetual commentary on that sublime aphorism, "God is love."—

—"But the affectionate and conciliatory spirit we have been enforcing, must be combined with prudence and the diligent study of human nature, which you will find absolutely necessary to conduct you through intricate and unbeaten paths. St. Paul frequently reminds the Thessalonians of the "*manner of his entrance*" amongst them. In the first introduction of the gospel amongst a people, it is of great importance, that every step be well weighed, that nothing be done, which is rash, offensive, but every precaution employed, consistent with godly simplicity, to disarm prejudice, and conciliate respect. Nor is there any thing in the conduct of the first ministers of the gospel more to be admired, than the exquisite propriety, with which they conducted themselves in the most delicate situations. Their zeal was exempt from indecorum; their caution from timidity or art. The best method of securing yourself from errors in this quarter, is to endeavor to acquire as large a measure as possible of the graces of the spirit, to be deeply imbued with the wisdom, which is from above. Nothing subtle or refined should enter into the views of a Christian Missionary. Let him be continually elevating his principles, and purifying his motives; let him be clothed with humility, and actuated on all occasions with love to God, and the souls of men, and his character cannot fail of being marked with a propriety and beauty, which will ultimately command universal esteem."

The following remarks are entitled to peculiar attention. We cannot quote them without admiration of the enlarged and comprehensive views, and of the evangelic spirit they exhibit.

"In order to qualify yourself for the performance of these duties, it is above all things necessary for you to acquaint yourself with the genuine doctrines of christianity in their full extent. But it will be neither necessary nor expedient to initiate your converts into those controversies, which through a long course of time have grown up among christians. Endeavor to acquire as extensive and perfect a knowledge as possible of the dictates of inspiration, and by establish-

ing your hearers in these, preclude the entrance of error, rather than confute it. And when you consider the permanent consequences likely to result from first impressions on the minds of Pagans, and the extreme confidence they are likely to repose in their spiritual guides, you must be conscious how important it is to "plant wholly a right seed." In forming the plan, and laying the foundation of an edifice, which it is proposed shall last forever, it is desirable, that no materials should be admitted but such as are solid and durable, and no ornaments introduced but such as are chaste and noble. As it would be too much to expect you should perfectly succeed in imparting the mind of Christ, might I be permitted to advise, you will lean rather to the side of *defect* than of *excess;* and in points of inferior magnitude omit what is true, rather than inculcate what is doubtful. Since the influence of religion on the heart depends not on the multiplicity but on the quality of its objects."

"The unnecessary multiplication of articles of faith gives a character of bitterness to christianity, and tends in no small degree to impress a similar character on its professors. The grandeur and efficacy of the gospel results not from an immense accumulation of little things, but from its powerful exhibition of a few great ones. If you are determined to initiate your hearers into the subtilties and disputes, which have prevailed in the western world, I would recommend you, in imitation of the church of Rome, to dispense with the New Testament as the basis of instruction, and to betake yourself to the writings of the schoolmen; for that divine volume, rightly interpreted, supplies no aliment to a disputatious humor, which has never ceased since it was first introduced to be the scoff of infidels, and the plague of the church."

It were earnestly to be wished, that such sentiments as these were justly appreciated and extensively diffused. We believe they would have the happiest influence upon the labors of those, who are employed in the work of Christian Missionaries. He, who would hope for success in this arduous employment, must learn to extend his views beyond the limits of a party; and, striving to comprehend the "height and the depth, the length and the breadth" of that love, which passeth knowledge, must make it his first concern to exhibit the religion of his Savior in its divine simplicity, its pure morality, and its universal benevolence.

BARBARISM AND REFINEMENT CONTRASTED.

"It is said to have been a law amongst our clans in ages of barbarity, that when a person, belonging to one clan, murdered a man belonging to another, the murderer, if found, was to be hanged, as he deserved; but if he could not be found, the first man of the same clan, that could be found, should be hanged in his

stead." So said Dr. Campbell, in his Address to the People of Scotland in 1779.

Such was the state of things in Scotland, "in ages of barbarity," when the inhabitants were divided into clans or tribes, like the savages of America. A law amongst these clans for the regulation of their conduct towards each other, was equivalent to what is now called a "law of nations," according to which each nation may vindicate its rights and its honor, by repelling injuries, or redressing wrongs. By the law before us, *murder* was the offence to be avenged by death; and the death of the murderer, or of *one* innocent person of the same clan in his stead, was sufficient to satisfy those barbarians.

Now behold the contrast! Since the nations of Europe have become *civilized* and *christianized*, their sentiments on national *rights*, national *honor*, and national *justice*, have become so refined, that a ruler may declare war against a *whole nation* for a *less* offence than the murder of a single subject. He may forbear all attempts to find the offender, and invade with an army any part of the offender's dominions, and spread havoc, misery, and death among a people, who never gave him the least ground for offence; and perhaps the slaughter of 20,000, or even 50,000 innocent people will not be sufficient to satiate his REFINED, CHRISTIANIZED *spirit of revenge.*

So wonderful are the advantages which have resulted from emerging from the ancient state of barbarism! Who would not be shocked at the thought of having the nations of Christendom sink down from their present state of refinement, to such grovelling ideas of rights, of honor, and of justice, that *no more* than the death of *one innocent person* would be requisite to satiate the vengeance of a christian ruler, for the crime of murder, when committed by a person of another nation against one of his own subjects!

But to drop irony in so serious a cause: How abominable, how barbarous, how bloody, are the prevailing sentiments on national rights, honor, and justice! Had the maxims, by which the wars of christendom have been conducted, been framed by him who was a "murderer from the beginning," what more unjust, more unreasonable, or more repugnant to the spirit of the gospel, might have been expected? Have not many of the boasted refinements of civilized nations been of a nature to swell the amount of national injustice and human woe? O Christendom! Christendom! might Jesus say, "thou that killest" one another, "how often would I have gathered thy children as a hen gathers her chickens, under her wings; but ye would not." And what but incessant carnage and desolation is to be expected, while such horrid maxims are suffered to regulate the conduct of nations one towards another? Ought not these nations to cease to call themselves Christians, and to assume the name of Mahometans, or adopt maxims of conduct more conformable to the spirit and precepts of the gospel?

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

We have occasion to thank an unknown correspondent for furnishing us with the "Daily Compiler," containing the following interesting letters. They present a most encouraging prospect; and with great satisfaction we give them a place in this work. Ed.

To the Editor of the (London) Times.

Sir—I transmit you the copy of a letter, addressed by Sir Gore Ousely, the British ambassador to the court of Persia, to Lord Teignmouth, the President of the British and Foreign Bible Society, and also a copy of the translation made by Sir Gore Ousely himself, of the original letter which was written to him by the Persian monarch.

I apprehend that the singular circumstance of the Holy Scriptures, in the vernacular language of his country, being thus placed in the hands of an Eastern monarch, having (according to Pinkerton) a population of ten millions of subjects, professing the Mahometan superstition, together with the candor with which that monarch has received this present, and undertaken to make himself acquainted with its contents, cannot fail to make an impression on your readers and on the public at large.

I am, sir, yours, &c.

CHRISTIANUS.

Communication from the King of Persia to the British and Foreign Bible Society, relative to the late Rev. H. Martyn's translation of the New Testament into Persian.

From his excellency Sir Gore Ousely, Bart. Ambassador Extraordinary from his Britannic majesty to the court of Persia, addressed to the Right Hon. Lord Teignmouth, President of the British and Foreign Bible Society.

St. Petersburg, Sept. 20, 1814.

My dear Lord—Finding that I am likely to be detained here some six or seven weeks, and apprehensive that my letters from Persia may not have reached your lordship, I conceive it my duty to acquaint you, for the information of the Society of Christians formed for the purpose of propagating the Sacred Writings, that agreeably to the wishes of our poor friend, the late Rev. Henry Martyn, I presented, in the name of the society, (as he particularly desired,) a copy of his translation of the New Testament into the Persian language, to his Persian majesty, Fateh Ali Shah Kajar, having first made conditions that his majesty was to peruse the whole, and favor me with his opinion of the style, &c.

Previous to delivering the book to the Shah, I employed transcribers to make some copies of it, which I distributed to Hajee Mahomed Hussein Khan, Prince of Maro, Muza Abdulwahab, and other men of learning and rank immediately about the person of the King, who, being chiefly converts to the Soofi philosophy, would, I felt certain, give it a fair judgment, and if called upon by the Shah for their opinion, report of it according to its intrinsic merits.

The enclosed translation of a letter from his Persian majesty to me, will shew your lordship that he thinks the complete work a great acquisition, and that he approves of the simple style, adopted by my lamented friend, Martyn, and his able coadjutor Mirza Seyed Ali, so appropriate to the just and ready conception of the sublime morality of the Sacred Writings. Should the society express a wish to possess the original letter from the Shah, or a copy of it in Persian, I shall be most

happy to present either through your lordship.

I beg leave to add, that, if a correct copy of Mr. Martyn's translation has not yet been presented to the society, I shall have great pleasure in offering one that has been copied from, and collated with the original left with me by Mr. Martyn, on which he had bestowed the greatest pains to render it perfect.

I also promise to devote my leisure to the correction of the press, in the event of your thinking proper to have it printed in England, should my sovereign not have immediate occasion for my services out of England. I beg you to believe me, my dear Lord,

Your lordship's most sincere, and faithful humble servant,

GORE OUSELY.

Translation of his Persian majesty's letter, referred to in the preceding.

"*In the name of the Almighty God, whose glory is most excellent,*"

"It is our august command, that the dignified and excellent, our trusty, faithful, and loyal well-wisher, Sir Gore Ousely, Bart. his Britannic majesty's Ambassador Extraordinary (after being honored and exalted with the expressions of our highest regard and consideration) should know, that the copy of the Gospel, which was translated into Persian by the learned exertions of the late Rev. Henry Martyn, and which has been presented to us by your excellency on the part of the high, dignified, learned, and enlightened Society of Christians, united for the purpose of spreading abroad the Holy Books of the Religion of Jesus (upon whom, and upon all prophets, be peace and blessings!) has reached us, and has proved highly acceptable to our august mind.

"In truth, through the learned and unremitted exertions of the Rev. Henry Martyn, it has been translated in a style most befitting Sacred Books, that is, in an easy and simple diction. Formerly the four Evangelists, Matthew, Mark, Luke, and John, were known in Persia; but now the whole of the New Testament is completed in a most excellent manner; and this circumstance has been an additional source of pleasure to our enlightened and august mind. Even the four Evangelists, which were known in this country, had never been before explained in so clear and luminous a manner. We, therefore, have been particularly delighted with this copious and complete translation. Please the most merciful God, we shall command the select servants, who are admitted to our presence, to read* to us the above mentioned book from the beginning to the end, that we may, in the most minute manner, hear and comprehend its contents.

"Your excellency will be pleased to rejoice the hearts of the above mentioned, dignified, learned and enlightened society, with assurances of our highest regard and approbation; and to inform those excellent individuals, who are so virtuously engaged in disseminating and making known the true meaning and intent of the Holy Gospel, and other points in sacred books, that they are deservedly honored with our royal favor.—Your excellency must consider yourself as bound to fulfil this royal request. Given in Rebialavil, 1229.

(Sealed)

FATEH ALI SHAH KAJAR."

The following is a note annexed to Dr. Lathrop's Sermon, mentioned in the beginning of this Number.

Extract from the Report of Missionaries.

In the state of Pennsylvania, west of the Alleghany mountains, there are about 200,000 inhabitants, and only 101 presbyterian and congregational churches, 57 ministers, and two methodist circuits.

* I beg leave to remark, that the word "Tilawat," which the translator has rendered "read," is an honorable signification of that act, almost exclusively applied to the perusing or reciting the Koran. The making use, therefore, of this term or expression, shews the degree of respect and estimation in which the Shah holds the New Testament. *Note by Sir Gore Ousely.*

In the state of Ohio, containing a population of more than 230,000, there are only 78 churches, 49 ministers, and a few methodist and baptist preachers. The Sabbath is much disregarded; gross ignorance prevails.

In the state of Virginia, containing a population of nearly one million, there are about 70 presbyterian societies, and about 40 ministers. The episcopal churches, once respectable, are reduced to a small number, and their ministers are less than 30. The houses of worship are in a state of decay.

In Kentucky, among 400,000 nearly 500,000 people, there are about 90 presbyterian churches, and 40 ministers; a considerable number of methodist and baptist preachers. Universalism and infidelity are very prevalent.

Tennessee is in much the same condition.

The Missisippi Territory in a condition much worse. There are only 6 presbyterian churches, 4 ministers, and some itinerant preachers of the baptist and methodist denomination. The state of this society is deplorable. Scarcely a man rides without a pistol, or walks without a dagger.

Of several other new states the reporters give no better account. Of our newly acquired territory the account, which they give, is dismal and affecting.

Report of the Directors of the Hampden Bible Society, made at the annual meeting of said Society, Aug. 1814.

The Directors of the Hampden Bible Society, respectfully Report, That they have in the whole, purchased of Messrs. Hudson & Goodwin, seven hundred and forty-four Bibles, at 62½ cents, exclusive of the cost of transportation. They have also purchased of the Philadelphia Bible Society, five hundred copies of the Stereotype Bible in sheets at 43 cents, exclusive of package and transportation, and have also purchased of Warriner & Bontecou, seventy-five Testaments, at 30 cents each. The Treasurer's account exhibited to the Society, shews that he has received, since the last annual meeting, $509 18 cents, making, with the balance then in his hands, $809 01½ cents and has paid out the sum of $735 87½ cents, leaving a balance in his hands when this Report was made of $73 14.

As soon as the Bibles were obtained, the Directors, without loss of time, delivered to the care of the Committees in the several towns and parishes, and religious societies, Bibles and Testaments, in the first place to supply those that were wholly destitute, and as soon as it could be done, for the use of those who had subscribed for them.

[*Here follows a detailed account of the distribution of the Bibles.*]

Of the Bibles purchased of Messrs. Hudson & Goodwin, only twenty-four remain undisposed of in their hands.

The Directors have had no returns from the several town and society committees since they have received the books, and can therefore give no detailed account of the distribution.

Having distributed more than 700 Bibles, and 76 Testaments, they trust the most urgent wants of the inhabitants of the county are supplied; but they fear that in some sections of the county a sufficiently thorough and accurate investigation has not been made. The Directors feel the importance of continued exertions of the several society committees, that no destitute person shall remain in the county without the offer of a Bible. Doubtless cases will continually be found, if sufficient pains are taken, of persons who, without the aid of this society, would be deprived of this great blessing.

In some instances returns have not yet been received from the town committees, of the number of subscribers and their names. They hope returns of the subscribers, and of the distribution of the Bibles and Testaments, will be made without delay.

The Directors cannot refrain from offering their thanks to the Author of all good, that so much has already been done by the Society, and with them their fervent prayers that the exertions of the Society may not be

relaxed. Those who through the medium of this association, have furnished themselves and their families with the word of life, while they are careful to make a right improvement of this treasure, ought to remember those who are perishing for lack of vision, and those who have none to help them.

If the inhabitants of this county are well supplied, they ought to bless GOD for so distinguished a privilege; but if truly and sincerely grateful therefor, instead of relaxing they will increase their exertions, that others may receive that treasure which is above all price.

An account of the proceedings of the Society for propagating the Gospel among the Indians and others in North America, extracted from the Appendix to Dr. Parish's Sermon, preached at Boston Nov. 3, 1814

Stockbridge Indians.

THE Rev Mr Sergeant has brought down his journal to July 1, 1814; from which it appears that his missionary services have been uninterrupted. With what success, a few extracts from it will show. Instances of individual comfort or improvement are worthy of notice. "August 1, 1813," after preaching to the Oneidas, Mr. S. "concluded the day by preaching a third sermon at a private house, where resided an old chief, called *Skonando*, blind with age; after which the old man, in a very affectionate manner, thanked both speaker and hearers for their kind attention to him in holding a meeting at his house; and observed that he had much pleasure and comfort in hearing the word of God."—"Sept 3. This day visited a Christian member of the church, who said to me, 'I am glad to see you. I hope I am ready to die, if it be God's will. I feel the work and labor of a Christian is a great thing; that all Christians ought to be engaged and faithful in their Master's work." A sick woman, of whom the Missionary says, 'I hope a Christian,' on being asked if she was ready and willing to go, if it were the Lord's will, answered, "If I know my own heart, if the Lord thinks I have finished my work, I look upon it beautiful to leave all and go to him; for in him is all my comfort and happiness for this life and the life to come." Soon after, he observes, "Preached a funeral sermon on occasion of the death of the above mentioned Christian woman, who, I have good reason to believe, died in the faith." The journal records instances of a general nature, of a favorable reception and improvement of the instructions and counsels of the Missionary. Having attended a funeral at a village of Oneidas, who live near the residence of his family, "commonly called the Pagan party," he observes: "It always appeared to me, the young people and part of the chiefs were always fond of hearing religious instruction. They sung a psalm in their own language, and all behaved well." The use of ardent spirits is discountenanced with some success. A religious woman and member of the church had occasion to raise a barn. "Her carpenters were sober people. She determined not to have any spirituous liquors made use of on the occasion Some of her friends, fond of liquor, remonstrated." Her reply being discreetly decisive, "all opposition ceased; harmony ensued." At an Indian wedding, the Missionary gave an address on the duties and blessings of the marriage life. "The invitation according to custom among the principal families was public. The larger half of the tribe was collected; a handsome table, which would hold about 25 persons, was spread; a plentiful supply of provisions prepared, but no liquor. No disorder took place, but all behaved with becoming propriety, and dispersed after supper to their several homes." It is encouraging to remark, that this attempt for the expulsion of the worst enemy, is attended with the introduction of the best friend of man—the Bible.

Narragansets.

Mr. Shores, having satisfactorily

taught the Indian school at Charlestown (R. I.) the last year, has been reappointed its instructor. His journals to the 6th of October last are received. An uncommon seriousness prevailed among the Indians the last year, which had a visible influence on parents and children in reference to the school; rendering both more solicitous to improve the privilege.

Wyandots.

We notice these Indians here, because they have heretofore received aid from us. Mr. Schermerhorn, in his copious and valuable Report to the Society, mentions this tribe among numerous others; and observes that the mission of the Synod of Pittsburg among this nation has met with considerable success. "There have been several hopeful converts to Christianity, and many of the young children have been instructed in reading and writing, in which they made good proficiency. The storm of war drove them from their peaceful habitation, and they have sought refuge among the white inhabitants. They arrived at Zanestown, near Urbana, in November, 1812. They sided with us in the war."

Western Indians.

The total extinction of most of the Indian tribes in New England, and the extreme diminution of those which remain, may render it expedient for the Society to extend its charity to tribes in the remote parts of North America. The design of the commission given in 1812 to Messrs. Mills and Schermerhorn was, to procure exact information of the state of such remote tribes, with particular reference to future missions, whenever they may be judged practicable and expedient. The Report mentioned in our last publication, as preparing for the Society, was communicated at the annual meeting in May; and copies of it have been printed for the use of the members. It is very copious and satisfactory, and may, at some future period, be of great practical utility.

District of Maine.

The Missionaries, appointed the last year for this District, have performed the service assigned them, and made their returns. Nothing of importance has occurred to vary the general view heretofore given of this region.

Ohio.

The failure of the Mission at Sandusky having prevented the application of a grant of seventy-four dollars, voted to that mission in 1811; the Rev. Mr. Badger, to whom that sum was entrusted, and who had seasonably given information of the failure, was authorized and instructed to perform missionary service, for a term proportioned to that grant, in the destitute parts of Ohio. He has recently performed the service, to the satisfaction of the Society.

The Society has again attended to the exigences of Provincetown; made a grant to one of its old and faithful Missionaries for recent useful services; and appropriated a sum for the purchase of books. The continued distribution of books is gratefully acknowledged by the receivers.

The amount of the funds is stated to be $23663 62.

Cash on hand, $887 70.

Of the above capital, $8861 56 is considered as the donation of *John Alford, Esq.* and the income thereof appropriated exclusively for the benefit of the Indians.

$500 was presented to the Society in June last, by *His Honor William Phillips, Esq.* to be expended during the current year.

The collection at the church in Chauncey-Place, on the 3d November, 1814, was $180 40.

Missionaries for A. D. 1814.

Names.	*Months.*
Rev Daniel Lovejoy	2
Mr. Robert Cochran	3
Rev. Asa Piper	4
Rev. Josiah Peet	3
Rev. Curtis Coe	2
To Rev. Peter Nurse of Ellsworth, a grant of	$100

To Do. Do. for Schools 100
To Rev. Silas Warren, of Jackson, 100
To Rev. Benjamin Chadwick, 25
To church and society in Provincetown, 100
Appropriated to purchase Books, 50

On Alford fund. [*for Indians.*]
Rev. John Sergeant, of N. Stockbridge, 220
do. for Schools, 50
Mr. Silas Shores, Indian School at Charlestown (R. I.) 150

[The names of the Officers and of the select Committee were given in the Christian Disciple for may 1814, p. 190.]

Members elected since the last publication.

Rev John Foster
Caleb Gannett, Esq.
Rev. Samuel Gile
Levi Hedge, Esq. Prof. Log. Met. et Eth
Rev. Joshua Huntington
Rev. Charles Lowell
Rev. Joseph McKean, LL. D. Prof. Rhet. et Orat.
Mr. Elisha Ticknor
Mr. Edward Tuckerman, jun.

Members deceased since Nov. 1813.

Rev. Thomas Barnard, D. D.
Rev. Thomas Prentiss, D. D.

Remarks on the glorious intelligence contained in the treaty of peace.

To remark on such things as may be made subservient to the peace and happiness of the world, cannot be inconsistent with the title and design of this work. Our joy on the return of peace has been sincere. The treaty we regard as a very good one, all things considered. While the avowed objects of the war are wisely passed over in silence, *principles* are brought to view, which, if properly cultivated, will *infallibly exclude war from the world.*

By the treaty it appears, that there are still points in dispute between the two governments, which might have been the occasion of future wars, had not seasonable arrangements been made for a friendly adjustment. These questions relate to certain islands, which are claimed by both nations, and to the dividing line between the British Provinces and the United States. Disputes of such a nature are as good ground for wars, as any which has been found in past ages. What then are the principles discovered by the commissioners, to avoid war on these questions? They have discovered that peace is better than war, and that such controversies may be settled by *reference* or *arbitration.* Accordingly the treaty provides that commissioners shall be appointed by each of the two governments, to examine and settle the points in debate; and if they cannot agree, they are to make out fair statements of the cases, and then the whole is to be submitted to some friendly sovereign, whose decision is to be final.

"Necessity is the mother of invention," and the occasion of many useful discoveries. Sometimes when people are in distress, they are led to make use of simple means, which prove efficacious. Thus these means become known to others, and acquire popularity. Then thousands are wondering why such simple remedies remained so long concealed. In some cases, after a remedy becomes known to eminent practitioners, it may be found that the same had long been in use among illiterate people, or untutored savages. It is so in respect to the principles disclosed in the treaty. They had long been in use among honest and peaceful citizens. But it seems not to have been known to statesmen, nor even to common people, or at least not duly considered, that national controversies could be settled on the same simple principles, as private controversies between two honest individuals.

The commissioners at Ghent, however, have discovered that but *two*

things are necessary to avoid the calamities of war, viz. That the rulers of nations should possess a *disposition for peace*, and *adopt the principles of common sense* for the settlement of controversies.

It may seem wonderful to many, that a remedy for war, so simple and so safe, had eluded the search of statesmen for so many ages. But we should consider how many centuries passed away, before it was known to the most eminent physicians, that *pure air* and *cold water* might be safely and usefully applied in cases of fever and inflammation; and that these were to be preferred to *impure air* and *hot stimulants*.

If such points as are now in dispute, may be settled on the principles exhibited in the treaty, common sense can easily see, that these principles may be extended to every species of national controversy. Happy indeed it would have been, had these principles been known and applied prior to the late war. What scenes of violence and misery would have been avoided! To every reflecting person it must be evident, that had the two governments known these principles, and been as sincerely desirous to *avoid the war* before it commenced, as they were to *make peace*, when the treaty was formed, no war would have taken place. To have prevented the war altogether, nothing surely could have been necessary but a treaty of amity, in which *all points*, that could not be agreed on, should be buried in profound silence, or referred first to commissioners, and as the last resort to the decision of some friendly sovereign. No person, it may be presumed, of common decency, will deny, that such a treaty would have precluded the war. And what better than this has either nation obtained by all the sacrifices which have been made in three bloody campaigns?

Is there then no reason to apprehend, that the voice of God to Cain is applicable to many on one side or other of the late contest?—"*Where is Abel, thy brother?—What hast thou done? The voice of thy brother's blood crieth unto me from the ground.*"

But since the principles for avoiding war were not seasonably understood and applied, let christians rejoice that the light has at last resulted from the dreadful collision. While they deplore the evils which took place during the reign of darkness, let them be grateful, that principles are now discovered, which, if properly cultivated and applied, may render the present peace as durable as time. Let not this ray of light ever be forgotten; or ever eclipsed by warring passions. Let all sincere christians unite in one vigorous effort, to diffuse this light through the world. If proper exertions shall be made in Great Britain and in the United States, it will never be in the power of either of the two governments again to declare war against the other, without being *made to feel*, that they *sin against the light*, and that *good men must abhor their proceedings*.

POETRY.

SAFETY IN CHRIST.

Jesus, my Savior! in thy breast,
My heart shall seek its surest rest.
Let others rove abroad to find,
Employment for the restless mind;
Thou art my all—I ask no more,
My great, and my abundant store.

Come then, my Savior, come and be,
Life, health, and happiness to me.
The world may spread its snares around;
With thee secure, no dart can wound.
In vain its poisoned arrows fly,
If thy protecting arm be nigh.

On the death of a child at daybreak—by the late Rev. R. Cecil.

"Let me go, for the day breaketh."

CEASE here longer to detain me,
Fondest mother drowned in woe,
Now thy kind caresses pain me,
Morn advances—let me go.

See yon orient streak appearing!
Harbinger of endless day;
Hark! a voice, the darkness cheering,
Calls my new born soul away.

Lately launched, a trembling stranger,
On the world's wide, boisterous flood,
Pierced with scrrows, tossed with danger,
Gladly I return to God.

Now my cries shall cease to grieve thee,
Now my trembling heart find rest.
Kinder arms than thine receive me,
Softer pillow than thy breast.

Weep not o'er these eyes that languish,
Upward turn toward thy home;
Raptured they'll forget all anguish,
While they wait to see thee come.

There, my mother, pleasures centre—
Weeping, parting, care, or woe,
Ne'er our Father's house shall enter—
Morn advances—let me go.

As thro' this calm and holy dawning,
Silent glides my parting breath,
To an everlasting morning—
Gently close my eyes in death.

Blessings endless, richest blessings,
Pour their streams upon thy heart!
(Tho' no language yet possessing,)
Breathes my spirit ere we part.

Yet to leave thee sorrowing rends me,
Tho' again his voice I hear—
Rise! May every grace attend thee!
Rise! and seek to meet me there.

Ordinations.

AT Wells, March 8, Rev. Jonathan Greenleaf, to the pastoral care of the first church and society in that town. Introductory prayer by Rev. William Miltimore of Falmouth; Sermon by Rev. Francis Brown of North Yarmouth, from Matth. xvi. 13; Consecrating prayer by Rev. Moses Sweat of Sandford; Charge by Rev. Jonathan Calef of Lyman; Right hand of fellowship by Rev. Nathaniel H. Fletcher of Kennebunk; Concluding prayer by Rev. Mr. Calef.

At Ward, March 1, Rev. Enoch Pond—Introductory praver by Rev. Dr. Crane of Northbridge; Sermon by Rev. Elisha Fiske of Wrentham, from 1 Cor. xv. 10; Consecrating prayer by Rev. Dr. Austin of Worcester; Charge by Rev. Edmund Mills of Sutton; Right hand of fellowship by Rev. Edward Whipple of Charlton; Concluding prayer by Rev. Joseph Goffe of Milbury.

March 15, Rev. N. L. Frothingham was ordained to the pastoral care of the first church and congregation in Boston—Introductory prayer by Rev. Prof. Ware; Sermon by Rev. Prof. McKean, from John xxi. 20; Consecrating prayer by Rev. Mr. Channing; Charge by Rev. Dr. Lathrop; Right hand of fellowship by Rev. Mr. Thacher; Concluding prayer by Rev. Mr Parkman.

At Sterling, March 22, Rev. Lemuel Capen.—Introductory prayer by Rev. Dr. Porter of Roxbury; Sermon by Rev. Dr. Harris of Dorchester, from Rom. x. 15; Ordaining prayer by Rev. Dr. Ware of Harvard College; Charge by Rev. Dr. Sumner of Shrewsbury; Right hand of fellowship by Rev. Mr Thayer of Lancaster; Concluding prayer by Rev. Mr. Peirce of Brookline.

Candidates for the ministry in Cambridge and its vicinity.

Mr. Cyrus Pierce, Cambridge
Mr. Jonathan P. Dabney, do.
Mr. Samuel Gilman, Boston.
Mr. David Reed, Cambridge.
Mr. Joseph Allen, do.
Mr. Thomas Prentiss do.

Errata—We regret that in the last Number the following errors were not seasonably observed:—In page 81, line 7, for 213 read 313—page 94, l. 14, for 205 read 105—the same, line 16.